forces of Christianity and Islam. Many assimilated Jews no longer practising their religion are still instinctively averse to mixed marriage, this disinclination being the last remnant of their national consciousness. They consider that, although they have dropped the Jewish ritual, they will remain Jews so long as they and their children intermarry with Jews, and that only a mixed marriage would finally separate them from their people. Indeed intermarriage marks the end of Judaism.

Mixed marriage is regarded as destructive of Judaism, even where the non-Jewish side adopts the Jewish religion, for it is understood, be it merely subconsciously, that Judaism is something more than a religion—a common descent and a common fate. Were it only a religious communion, assimilated Jews would actually have to welcome a mixed marriage which gains a proselyte for Judaism, but even among them this view is conspicuously absent.

(c) *Increase of Mixed Marriages*

The following figures concerning mixed marriages do not include cases where either side accepts the religion of the other previous to marriage, for the "mixed" in these tables refers to religion at the time of marriage. There is no record of the number of mixed marriages between Jew and non-Jew in the racial sense, where at that time both are of the

same religion. On the other hand, a marriage between two persons both of Jewish race will appear as a "mixed marriage" if one of them is baptized and the other is not. Lastly, marriage between baptized Jews will count as a Christian, and not as a Jewish, marriage.

Table XXII illustrates the growth of mixed marriages in various countries and cities during the past fifty years. It shows their steady increase in Prussia, and especially in certain towns, where, previous to March 1933, they became extremely common. In Copenhagen among the long-settled Danish Jews mixed are more numerous than Jewish mar-